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[ONE PENNY.]

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NOTICE.

THE OFFICIAL REPORT of the NATIONAL CONFERENCE MEETINGS AT BOLTON, April 20-23, will be published in "The Inquirer" in two enlarged numbers, April 24 and May 1. The Report will not be issued separately in book form. Orders for extra copies of the two numbers should be sent in at once.

NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke preached at Rosslyn-hill Chapel, Hampstead, on Sunday evening, and is to preach there again on the evening of Easter Sunday and the following week also. The service is at half-past six.

THE teachers and scholars of our Sunday Schools throughout the country are invited by the London Sunday School Society to contribute to a small fund with which to obtain the best procurable portrait of the late Miss Marian Pritchard, to be hung in Essex Hall. It is particularly desired that no individual gift should exceed a shilling, that as many as possible may share in this tribute. Gifts may be made through a collection in school or by individual subscription, but no names, only the total amounts from each school, will be published. The fund will remain open until the end of April, and the result then

announced in our papers. Contributions are to be sent to Mr. R. Asquith Wooding, hon. secretary of the society, at 49, Canonbury Park North, London, N. The appeal, which has been sent to all the schools, signed by him and the President, the Rev. H. Rawlings, concludes as follows: "Miss Pritchard's Sunday School work is so well known throughout the kingdom that there is no need for us in any way to refer to it in this letter. As 'Aunt Amy' she must have been known to thousands of children who had never heard of her by name. We conceive, therefore, that it is eminently fitting that a National Sunday School tribute should be paid to her memory. Essex Hall is the headquarters of the S.S.A. of which she was once president, and in the work of which so much of her time was spent, so that it seems obvious that her memorial should be placed there."

TO-DAY, the wide world over, Salvationists will be particularly jubilant, for April 10 marks the completion of the eightieth year of their beloved General. It has been given to few men of our time to command such unflinching loyalty from so vast a number of men and women of all nationalities as it has to General Booth. Indeed, it is questionable whether any other man has, or ever yet had, so vast a following. Nor will the congratulations showered upon that venerable head come from Salvationists alone. Men of all ranks, creeds, and interests will vie with one another to do honour to a truly noble Englishman, an organising genius of the first rank, and a Christian who has stamped the world with a new and powerful type of Christian activity. Even those least in agreement with the General's theology will admit, as they must also admire, the indomitable energy and passionate devotion of the man; and all will allow that his practical schemes of social salvation have been conceived in the very spirit of the Master. We gladly share in the congratulations of those who are just now rejoicing that the General has not only completed fourscore years of life, but is hale and well, still extraordinarily active, with promise of much valuable work before him.

In *All the World* for April, Mr. Bramwell Booth reprints a touching tribute to his father, which was originally published when the General attained his seventieth birthday. He says:—"He is every inch a man, tall, erect, and before the snows of winter had touched him, his step was like a footfall of power; beautiful hands; eyes that kindle and make one feel that they see at every turn; a mouth playful as

a little child's; an eminent nose; a head that mounts up, and a whole expression of vivacity and vigour, which is at the same time commanding, and yet enticing with the charm of truest sympathy. For his great power lies in his sympathy. His heart is a bottomless well of compassion." The son then goes on to show that among the secrets of his father's success must be reckoned an inexhaustible faith, and an inextinguishable hope. He thus pointedly puts it:—"I should think that more cold water has been poured, and more square miles of wet blankets have been spread over him and his schemes than have afflicted any other mortal who has essayed to lift a hand to bless mankind. But his faith in man has carried him on. He never abandons hope. He knows no prejudices, and despair is not written in his dictionary. I have seen him suffer acutely, but I have never known him waver."

To Mr. A. C. Benson's article in *Cornhill* on "Edward Fitzgerald at Woodbridge," we have already referred. This number is full of good things, and we further note especially Dr. Padelford's study of Browning's style: "Did Browning Whistle or Sing?" He quotes at the end the poet's own retort in "Pacchiarotto" to his critics, pestiferous fellows, whom he represents as chimney sweeps come to clean his flues, who actually bring in more dirt than they remove. They stand gossiping about him, and declare that his was—"No ear! or, if ear, so tough-gristled—He thought that he sung while he whistled."

And Browning's retort is that people up and down the street will be listening to his singing long after these meddlesome fellows have taken to their heels: "Nor hence shall I budge, I've a notion; Nay, here shall my whistling and singing Set all the street's echoes a-ringing Long after the last of your number Has ceased my front court to encumber While, treading down rose and ranunculus, You Tommy-make-room-for-your-Uncle us!"

THE following letter from Mr. Frank Gaylord Cook, secretary, The Cambridge Historical Society, dated from Cambridge, Massachusetts, appeared in last Saturday's *Spectator*:—

"It may interest some of your readers who were friends or are admirers of Dr. Oliver Wendell Holmes to know that a suitable recognition is to be made of the one hundredth anniversary of his birth in Cambridge, Massachusetts, where he was born and where he lived during his early manhood, his father, Dr. Abiel

Holmes, being then the minister of the first church in Cambridge.

"The anniversary itself will not occur until August next, but the Cambridge Historical Society will devote to its recognition its regular spring meeting, which occurs on April 27 next. This meeting will be held in Sanders Theatre, Harvard University.

"President Charles W. Eliot, of the University, will preside, and other speakers will be Dr. Edward Waldo Emerson, of Concord, son of Ralph Waldo Emerson, and an associate of Dr. Holmes in the famous Saturday Club; Colonel Thomas Wentworth Higginson, a lifelong friend of Dr. Holmes; Dr. David Williams Cheever, who was the assistant of Dr. Holmes when the latter was a professor in the Harvard Medical School; and the Rev. Samuel M. Crothers, D.D., of Cambridge, one of our foremost humorists.

"Several selections will be sung by the Harvard Glee Club, and Mr. Charles Townsend Copeland, an instructor of elocution of the University, will read two poems by Dr. Holmes—namely, "The Last Leaf," and "The Chambered Nautilus."

"Special invitations for this meeting will be issued to prominent men of letters in this country and in England, and also to graduates of the Harvard Medical School of the thirty-five years, 1847-1882, when Dr. Holmes was a professor in that school of anatomy and physiology."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—By the time this meets the reader's eye all persons who have already applied for them should have received railway vouchers to secure reduced fares to Bolton for the meetings of the Conference. Cards have also been sent to all who are supposed to intend to travel to Bolton (from a distance of not more than fifty miles) on more than one day. These cards will enable them to procure at Bolton return tickets at the same reduced rate of a fare and a quarter. The tickets (minimum fare 1s.) will be available for return to Bolton on the day of issue or the day following. I shall be glad to supply further vouchers and cards as they are asked for.

In the letter which appeared in your issue of February 20, I explained an arrangement for three-day season tickets. Since then, however, the companies have ruled that from Tuesday to Friday counts as four days and must be paid for as such. Except, therefore, for those who intend to travel more than once in the day each way, it will be better to ignore the season tickets, and to take daily returns.

While writing, may I, by your courtesy, answer two questions which have been asked. (1) Non-alcoholic wine will be used at the Communion Service; (2) ample provision will be made for vegetarians at the luncheons.

JAMES HARWOOD,

April 5.

Secretary.

SIR,—Particulars of hospitality provided for ministers and delegates have been sent out together with tickets for the various meetings and guide book, and should any guests be omitted they are requested to immediately communicate with me.

Tickets for the *Conversazione* for non-delegates will be reserved for those who forward the remittance (1s.) to me.

In addition to the special travelling facilities offered to delegates and visitors from a distance who are only making one journey each way, and who obtain special vouchers from Rev. James Harwood, the following arrangements have been made for daily visitors to Bolton:—

Daily return tickets to Bolton will be supplied at the booking office, at the rate of a single fare and a quarter, on production of a voucher for each day.

These vouchers can be obtained on application to me, and it is desirable that those who propose to travel to Bolton each day should at once make application.

J. PERCY TAYLOR,

Hospitality Secretary.

Newstead, Heaton, Bolton, April 6, 1909.

NOMINATIONS FOR THE COMMITTEE.

SIR,—In view of the important business likely to come up in the ensuing three years, it is desirable that the churches of our fellowship should avail themselves of their right of nominating members for the Conference Committee. Cannot something be done to enlarge the number of those members directly elected to the Committee by the representatives of the Churches? Some thirty societies, associations, and colleges appoint members of the Committee, but the churches themselves can only appoint twelve. A good long list of nominations this year might lead to a revision of the Conference Constitution in this point. It ought to be the rule to pay the travelling expenses of all attending the Conference Committees. This would widen the field from which good representatives could be drawn. I notice that nominations must be in the secretary's hands seven days before the Conference begins.

WALTER H. BURGESS.

EVENING DRESS.

SIR,—Kindly permit me to thank Mr. Lawford for the explanation given in your issue of 3rd inst. That explanation may or may not be an adequate reason for evening dress being compulsory on April 7, but I am not specially interested in "this particular case," nor do I write merely because of personal exclusion. I desire to raise, and to ask the British and Foreign Unitarian Association to seriously consider the question as to future gatherings.

The case appears to me a very simple one. The British and Foreign Unitarian Association is supported by members who contribute according to their ability. These members should enjoy equal rights and privileges, otherwise class distinctions are made. Many members are wealthy and contribute generously to the funds, and evening dress may be customary in their daily lives. A larger number are less wealthy, and do not possess, nor do

they require, evening dress; and I submit that to exclude the latter from any meeting directly associated with our churches on account of a question of dress is not in any sense justifiable.

Mr. Lawford's remark that "your correspondent would have other opportunities of seeing and hearing Dr. Eliot speak or preach," emphasises my plea. As far as I have been able to learn Dr. Eliot's engagements, I shall have no other opportunity of hearing him, and I have no doubt that a large number of members of the Association will be similarly placed. The opportunity of a life-time is closed against us.

We are told that "when on a Christmas-day Channing found himself too meanly clad to join the gay party in another part of the mansion, he felt a bitter blow of heartbreak." And from letters received I know there exists a feeling of disappointment concerning the meeting of April 7, coupled with a strong desire for the abolition of this barrier to our religious gatherings, and I sincerely hope that in future the British and Foreign Unitarian Association will see its way to abandon the requirement of evening dress being worn at any meetings for which it is responsible. It would be not only a graceful act, but also an act of common justice.

W. RUSSELL.

39, Kingswood-road,
Goodmayes, Essex.
April 5, 1909.

SIR,—I am grieved to see Mr. Lawford's letter. If I know anything of Dr. Eliot's mind, it is of a finer texture than to be concerned about the cut of the coat of a man who comes to greet him. Evening dress by all means if you wish, but surely it might be optional. Is not this one of the ways to deserve the reproach that our Church is the Church of the rich?

JEANIE WOOLLEY NUTTALL.
Redcliff, Clarence-road, Moseley,
Nr. Birmingham.
April 6, 1909.

PSYCHICAL RESEARCH.

SIR,—I have received a courteous note from Mr. Piddington, in reference to my letter of March 6, pointing out that I was mistaken in thinking that he did not recognise the quotation from "Crossing the Bar," at the time. I left out some words, which I thought irrelevant, but which now, in the light of his letter, I see were important. I regret the omission, and apologise to Mr. Piddington for the misunderstanding. I am confirmed by this mistake in feeling the extraordinary difficulty of being perfectly accurate, and in my hesitation to accept the reports of the Psychical Society, however carefully drawn up, as being an exact account of all that happened.

HENRY GOW.

TO CORRESPONDENTS.—Communications have been received from the following:—J. M. C., V. E. C., H. D., A. M. E., L. H., K. F. L., J. R., S. B. R., A. T., E. T., J. T.

EASTER THOUGHTS.

THE tone of mind implied in the beatitude of the merciful ought to occupy our thoughts a good deal these days. The new direction taken by religious thought was sometimes indicated, and with great emphasis, by Jesus in the statement that God required mercy and not sacrifice—a disposition leading to fruitful action, not a dry and sterile act leading to nothing. In a very real sense Easter begins the new year of the spiritual life. It records that *Christianity* had distinctly begun as a new religious system, and had begun with the substitution of the Law of Love for all other laws—abrogating all other laws. And so arose the apprehension of God as a heavenly Father, and of men as brethren. Easter records that everyone who understood what Christ's life and death stood for would henceforth strive, in their measure, to hasten the coming of what was mystically called "the kingdom of heaven," i.e., "a sweet reign of light and love," the spread of a society of "sweeter manners, purer laws." Jesus was always most concerned about that which was experienced within a man's heart and mind, feeling that just, merciful, and gentle minds would naturally surround themselves with appropriately beautiful social laws and surroundings. The meaning of mercy was not confined to merely occasional moods of pity or acts of clemency, but referred to the whole tone and habit of mind. Have we a mind that is not bitter or cruel in its thoughts of others? Are we of a constant forgiving spirit? Are we always disposed to attribute good motives to everyone for their actions, even those that hurt us, rather than evil motives, or at any rate not to impute motives at all rather than impute evil motives? Does pain appeal to us so as to constrain us to try and alleviate it by any and every means in our power? Can we bear with an injury or wrong (even supposing it is only an imagined injury or wrong, which is the general case)? Can we obey St. Paul's injunction which embodies Christ's teaching, "Avenge not yourselves . . . but give place unto wrath"? and can we do this trusting that God will repay, and in a way that will be just and really satisfactory to us in our highest and not in our lowest moods? Do not such questions help to make us realise how much is implied in the fifth beatitude?

Nationally, of course, the slightest real or supposed injury or wrong or insult by another nation sets all a nation's worst passions loose and in a flame. Our first thought is retaliation. We would swoop to revenge the insult. We pant for blood. Counsels of reason, calmness, mercy are scouted as cowardice, and howled down. The nations, as nations, are a long way from having received the blessing of the fifth beatitude. Individually, privately, personally, it is to be feared we are not much further advanced. It is not easy to imagine a world where the ordinary dispositions of all people would be compassionate, unvengeful, unspiteful, unresentful. When people want sometimes to describe a thing as being done with great and overwhelming energy and force they use a curious phrase, and say "it is done with a vengeance." Yes, we know,

revenge has even become proverbial in the expression that "revenge is sweet." How long will it be before people will describe mercy proverbially as sweet, and when they want to describe a thing as being done vigorously, when will they begin to speak of its being done "with a mercy." That is rather a measure of the distance we have yet to travel before this beatitude becomes a great religious force amongst men. There was once a wise ruler who was of opinion which he held was based on experience that "good men are won by justice, the bad by clemency or mercy." There seems much truth in this, even judging from ordinary experience, quite apart from faith in Christ's insight. We find in recent times a greater tendency in the ruling of judges and magistrates to act on this principle, and it does not seem to fail of good effect. When difficult and trying criminal cases have been handed over to General Booth, or to some of his officers, with a view to seeing what they can do, it is an acknowledgment that mercy and gentleness may succeed where punishment, even just punishment, has no chance of succeeding. It is a matter of very common notice, too, how considerably we have changed in our attitude to children. At one time children were punished for making mistakes, and for simple mental dullness and stupidity; they were punished for not being able to do things which they clearly could not do. It is none but the worst masters, who have mistaken their vocation, who so deal with children now. Caning, flogging, and other forms of physical punishment are becoming merely evil memories of an inexperienced and barbarous past. The ways of kindness, justice, mercy, love, have worked miracles with children and schools, where the rod, a method of barbarism, did no such thing. In the treatment of children, in the treatment of criminals and prisoners, in the treatment of lunatics, in the treatment of soldiers, servants, and employees, there has been a change which has been brought in through the ministry of mercy; for in these cases the question of justice hardly arose. The abolition of slavery, the humaneness exercised towards ill-treated animals and children, the tendancy of the sick and wounded and dying on battlefields, the thousand attempts to help the weak and fallen in many social conditions, all point to the beneficent working of the Beatitude of Mercy. Mercy is love in one of its most winning and powerful phases. It is indeed twice blessed—it blesseth him that gives and him that takes. Christianity's best reforms might all be traced to this great principle, and men's deepest assurance of the mercy of God be found in the assured peace that pervades the truly merciful and forgiving disposition. It is probably the most admired of the Christian virtues: the hardest to exercise, the rarest to be exercised, and whenever it is exercised, it is the most fruitful in all blessings to all concerned. Somewhere about the time of the first Easter Day, the real dawn and rise of Christianity as a force in the world, men began to ask, as they looked at their dear, old, misguided, unhappy, doomed city of Jerusalem, What would Jesus do? And they noticed that the deepest foundation of a New Jerusalem had been laid by

the Master Himself, when He deprecated all force, all violence, and by His death showed that not the violent, but the peaceful and the peaceable, are the conquerors of the world. "Here is the patience of the saints," exclaims the seer on Patmos. How all the stupid ways of force and violence shrivel into despicable proportions when compared with the sublime force exerted from that lone sufferer on the cross. Blind faith in violence and force has even perverted Christianity itself, or what calls itself such. But however much men have tried to corrupt it or hedge it in, it for ever rises pure and bursts the false encroachments.

E. L. H. THOMAS.

THE RESURRECTION OF JESUS AND CHRISTIAN APOLOGETIC.*

By PROFESSOR E. MENEGOS, PARIS.

THE great apologetic argument of the early Christians was the Resurrection of their Master. It was the argument brought forward on the day of Pentecost to conceal the scandal of the Cross and to win the people to the Gospel. To them the Resurrection of Jesus was the proof of his Messiahship and of the truth of his message. They preached the Resurrection with complete conviction, for they had seen the Risen One. They bore the testimony of personal experience. Their word was received with faith by those who knew their uprightness, and believed them incapable of a lie. It was in this way that the preaching of the Resurrection became the chief apologetic argument, the sinew of the Apostolic preaching. "If Christ is not risen," says St. Paul, "your faith is vain, ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. But Christ has risen from the dead and become the first fruits of them that slept."—1 Cor. xv. The persecutor was converted, not by religious impressions or metaphysical speculations, but by the vision of Christ which he had on the way to Damascus. He saw, he heard the Risen One; he fell to the ground overcome by a physiological phenomenon. And, moreover, he goes, for his part, to preach the Gospel with absolute conviction. Only, instead of hiding the Cross behind the Resurrection, he sets it in front, glorified and transfigured by its splendour. This was the first evolution of the Apostolic preaching.

Not one of the Apostles believed merely on the word of another; their conviction was not an act of faith, they believed because they had seen. But the visions of the Lord came to an end. The one Paul saw was the last. Henceforward the preaching must be "Happy are those who have not seen and yet have believed." They believed the truthful word of those who had seen. After their death faith was placed in the testimony of those who had heard from them. Lastly, the written witness of the New Testament was accepted. The Resurrection of Christ continued to be the great proof of the truth of the Gospel.

This argument keeps all its power so long as the mental surroundings are favourable. The belief in miracles, the possibility of

* Translated from the French, with the permission of the author.

the resurrection of the dead, is essential to give the preaching of the Resurrection an apologetic value. But, in proportion as this belief weakens through the progress of the knowledge of history and science, this argument loses its power.

Where, then, are we to-day?

Great, certainly, is the number of those who believe in the Resurrection of Jesus. But I seek in vain for those who, like our ancestors, preach this miracle to convert unbelievers. The Resurrection of Jesus,—I mean his corporal Resurrection—has ceased to be an apologetic argument even with our most orthodox preachers.

I find proof of this in their funeral ceremonies. In late years I have been present at many large funerals, where pastors of irreproachable orthodoxy had before them large audiences, made up chiefly of worldly, indifferent, irreligious men—Catholics, Protestants and Jews, of various ranks—merchants, hand-workers, and university men. Yet not one of these pastors took advantage of the occasion to preach the Resurrection of Christ. With one exception they have not made the slightest allusion to it. That is to say, our orthodoxy has given up this apologetic argument.

All these pastors, however, preached with strong conviction their faith in the immortality of the soul and eternal life. Their arguments were powerful, and were of a kind to impress even the least religious listeners. They were remarkable discourses, entirely adapted to the circumstance and to the hearers. But these orators, whilst having a personal belief in the Resurrection of Christ, have not thought it wise to preach it to this public. Men are contented, doubtless, to ease their conscience, to banish it to the liturgy, with the confession of faith in the resurrection of the body. When the witness of the Apostles is passed over in silence on these important occasions, it comes with a bad grace that on Easter Day there is fierce war against those theologians who, whilst they preach with whole-hearted conviction the triumph of Jesus over death and his eternal life in the Father, have, for scientific and historical reasons, doubts as to the miraculous revivification on the third day of the body left in the tomb.

I have noticed that, except in Holy Week, the Resurrection of Jesus is no longer brought forward in our churches. One need only read the sermons of our preachers and the comments of our religious journals to be sure of this. At Easter we repeat with ardour, "If Christ was not raised your faith is vain, but Christ has risen from the dead." After this energetic and solemn affirmation the Resurrection is dismissed to the back—one might say stalled for a year. It has lost not only its apologetic power for outsiders, but also its effective action in the daily life of the faithful. Its presence is asked by none, its absence is unperceived. It is the repeated reading of the Apostles' Creed which keeps it from disappearing entirely.

And what do we hear at Easter about the Resurrection? It is very interesting to notice. The apologetic is doubtless made, but the terms are reversed. Instead of resting faith in Christ on the fact of the Resurrection, the attempt is made inversely to prove the truth of the Resurrection by founding it on the preliminary fact of

the divine personality of Christ, who could not remain under the power of death.

I have heard Easter sermons solely to prove the historic truth of the Resurrection of the Lord, and the preacher, to prove the reality of this miracle, deduced it essentially from the official Christology of the Church, from the psychological and moral need of such an event, and from the presumed Christian convictions of his hearers. Faith in Christ was the ground of faith in the Resurrection. It was the apologetic of the Apostles turned round. The Resurrection, instead of being a proof, had become a thing to be proved; instead of being a stimulus for faith, it had become an article of faith, an obligatory belief.

I will not allow myself to reproach these pastors with their change of view. In the present state of thought they could not do otherwise. They know that the doubts of science and history have percolated further and further throughout the whole of society. They ought, therefore, to show the transposition of problems and of the consequences arising therefrom.

By their argument it is impossible to prove the Resurrection of the body of Jesus, but what they hope to establish firmly in the conviction of their listeners is the survival of his mind, of his self (*moi*), of his holy individuality, of his triumph over death, and his entry into celestial glory. That is, in truth, the aim they pursue. They wish to prove that Christ is *living*; for this conviction is not indissolubly linked to the material and mortal body of the Crucified One. Firm belief in the living Christ is what matters. We can say, slightly modifying St. Paul's words, but keeping the intimate sense, "If Christ is not living your faith is vain, but he lives and gives us the assurance of our own victory over death." This is the Easter message in its religious significance and its real and lasting sense. Jesus himself, with the depth and clearness of his religious thought, has contradicted the apologetic value of the resurrection of the dead. "They have Moses and the prophets," said he, "let them hear them. If they hear not Moses and the prophets, neither would they hear though one rose from the dead."—Luke xvi. 29-31. These words have lost none of their reality; they might have been spoken to our own generation. Suppose that in one of our medical institutions a man whose death had been duly certified by the most eminent doctors returns to life, would these doctors see in this a miracle? And if, till then, they had been incredulous, would they, therefore, be converted to the Gospel? I cannot but doubt it. After a moment of stupor they would at once set about seeking the natural laws which had produced this extraordinary phenomenon. It is not some tremendous astounding prodigy, it is the divine revelation given by Moses and the prophets, by Christ and his Apostles, which converts souls. Those who will not listen to this would remain unbelieving even if a dead man rose before their eyes. How much more, then, do they remain unimpressed by the account of a resurrection which took place nineteen hundred years ago. So our pastors are right no longer to use the old apologetic argument which would rather tend to produce an effect contrary to the one they desire. It is the preaching of the word

of Christ which must be resolutely maintained, of that eternal living and life-giving word which has lost nothing of its power, and of which we are assured that with Christ and all his true disciples it will "never pass away."

THE SUNLIT ROAD.

THE sunlit road! There seems to be some charm about the very words. Is it the spirit of the spring time brightening one's eyes to catch a new light upon the common roads of earth? Or is it the still higher spirit of Eastertide touching one's heart to a joyous consciousness of the "new life" which, shine where it may, makes "heavenly places?" Be that how it will, here is a winsome little book bearing that title: "The Sunlit Road." To those who know anything of W. Garrett Horder's other books, such as "England's Parnassus," "The Treasury of American Sacred Song," "The Poet's Bible," "The Hymn Lover," "Worship-Song," &c., it will be almost enough to say that "The Sunlit Road" is edited by him. Possibly few Englishmen have so wide a knowledge of the spiritual treasures of literature, combined with so fine a sense of what is the best among those treasures. "The Sunlit Road" is a book of "Readings in Prose and Verse for Every Day." Of course, as we all know, there have been demanded, and supplied, so many books of selections by varied selectors, excellent, good, moderate, and otherwise, that there scarcely seems room for another. That, however, depends upon whether it be the work of such a master-hand as has given us "The Sunlit Road." Moreover, as pointed out in the preface, the book differs from most of those of the same kind in that the extracts are not so snippety as to irritate readers who may know the works of the authors quoted. It also differs from most of such books in that no attempt is made to get the portions for each day into a single page. But what strikes one as the book's greatest distinction, after that of being so actually true to its title, is the wonderful freshness of its helpful and inspiring material throughout. To those of us who have used and handled many books of this type, it might seem scarcely possible to make a really new book of the kind with such a wealth in it of material that is fresh and precious. From more than three hundred authors, of all ages and countries, the editor has selected his choice readings in prose and poetry. Names familiar to our own groups of churches, American and British, we meet with in goodly numbers. The accuracy of the whole book, so far as we are competent to test it, appears remarkable when we look at the range and variety of its contents. There are 322 pages with, it may be, three times that number of extracts, and yet once only have we met with the slightest slip. On page 274 the lines beginning:—

So should we live that every hour
May die as dies the natural flower,
A self-reviving thing of power—

are attributed to James Russell Lowell. They are from Lord Houghton's poem

"The Hours." But, 'tis said that even the good Homer nods! The publishers have given in the get-up of this handy book—in paper, type, binding and gilding—a dainty cabinet, so to speak, worthy of the treasure it contains. It is a book to send to a true-hearted friend. And it may be sent at any season, Eastertide, Christmas, New Year, birthday, yea, any day, and it will never come amiss. It is a book to buy for oneself, to carry in one's pocket, to have at one's bedside, and the "road" of life will be truly "sunlit" by a glance at any page.

J. J. WRIGHT.

ARTICLES IN THE REVIEWS.

THE article on "The Naval Situation" by Sir William White, late Director of Naval Construction, which holds the first place in this month's *Nineteenth Century and After*, furnishes a complete answer on the highest authority to the mischievous agitation, which unhappily has not yet completely died down in the country, and a wholesome commentary, to anyone who has the patience dispassionately to read, on the two scare articles which follow it in the review. We quote here only one passage from Sir William White's exhaustive article, referring to that "acceleration," from which such preposterous conclusions have been drawn:—

"The assumption that underlies the alleged acceleration is that Germany sees an opportunity of overtaking or surpassing Great Britain in the number of *Dreadnoughts* available for service at particular dates during the next three years, and that this superiority in *Dreadnoughts* alone would be fatal to our naval supremacy, because *Dreadnoughts* have rendered all earlier types obsolescent and of little fighting value. The latter doctrine has been preached so long and loudly in this country during the last four years that it has found many converts here, and possibly also in Germany; but the naval authorities of that empire are not among the believers in that fallacy, and have given evidence again and again that they are not. They cherish no illusions, but fully recognise the enormous preponderance in power of the British Fleet, and it is folly to attribute to them the desire to provoke a conflict in the near future. We have reason to be ashamed of the wild talk which has been indulged in by some writers during the last few days, and for an assertion that 'unless the Government can be induced or forced . . . to lay down eight ships in the next few months, and to order that those vessels shall be pushed on night and day, our naval supremacy is doomed, and our national life, our Imperial existence, are worth little more than two years' purchase.' While the talk of a possible invasion of Great Britain by German military forces goes on here, in Germany the possibility of a repetition of the 'Battle of Copenhagen' and the destruction of the German Fleet by the British, is troubling the minds of many people who sincerely desire the existence of friendly relations between the two countries. The writer speaks of what he knows in regard to German feeling, and regrets to add that the indiscreet utterance of some of our fellow-

countrymen, whose position and knowledge render inexcusable what has been said by them, have given colour to the suspicions and fears of Germans. Is it not time that this unnatural and unnecessary irritation should cease? Germany and Great Britain must be rivals in industry, trade and commerce, and also in naval power; but there need be no reason for a permanently hostile attitude, which even now exists chiefly, if not exclusively, in the minds of a limited number of irresponsible but noisy persons on both sides."

The other most notable article in this number is that by Mr. J. A. R. Marriott on "The Great Inquest," an admirable introduction to the study of the majority and minority reports of the Poor Law Commission.

On this subject Canon Barnett also writes in the *Contemporary*, from which he draws the following conclusion as to "the first thing to be done," based on the practical agreement of the two reports in this matter:—

"There is always a danger lest public interest should be diverted to discuss principles, and it may be that the advocates of a 'new Poor Law,' and those advocating 'no Poor Law' may fill the air with their cries while nothing is done for the poor, just as the advocates of different principles of religious education have prevented knowledge reaching the children. The first thing to do before this discussion begins, and before the Guardians and their friends, obtrusively or subtly, make the protest felt, is, I submit, to take the action which affects the able-bodied. There is no doubt that there should be some form of more continuous education enforced on boys and girls up to the age of 18. There is no doubt that there should be labour registries, some form of unemployment insurance, and some regularisation of industry, which must be undertaken by a national authority. It would not be unreasonable to ask that the same national authority should organise training institutions, and through its own local official select individuals for training. The Guardians, inasmuch as they would be relieved of the care of casual wards and of provision in their workhouses for the physically and mentally strong, might fairly be called on to provide the necessary payment to keep the families during the period when the wage-earners were in training. This treatment of the able-bodied in a thorough way is suggested by the report, and offers a compact scheme of reform, which may be carried through as a whole without dislocating existing machinery."

The frank letter of "Michel" to John Bull on "The German Naval Case" should be read with Sir William White's article above referred to. Two other articles we note, Dr. Forsyth's on "Milton's God and Milton's Satan," and "An Early Christian Hymn Book," in which Dr. Rendel Harris tells of his most fortunate and valuable discovery of the MS. of the "Psalms and Odes of Solomon."

It is sin when low things, however good in themselves, stand in the way of high things.—*Rufus Ellis*.

NATIONAL CONFERENCE PROPOSALS.

CRITICISM OF THE PRESIDENT'S RESOLUTION WITH SUGGESTIONS FOR AN ALLIED ALTERNATIVE PLAN, FROM THE POINT OF VIEW OF A LAY MEMBER.

WE must all feel sympathy with the purpose of Mr. Wood's resolution, yet even in its amended form, many of us, as possessors and lovers of freedom, seem to "smell a gin." To one who was not born into this freedom, and who has spent the greater part of over thirty years among members of a better "organised" creed, the causes of this mistrust seem fairly obvious. Equally obvious is the reason why we are looked upon from outside as a set of individualists, having little to do with one another beyond agreement in negation implied by our name.

The problem of our day is how to make our underlying principles positive and effective without subjecting them to the perilous process of a binding definition. We are forbidden by our open trusts to set our principles down once for all on paper; yet we are compelled by the spirit which brought our trusts into existence, to express our principles; not with pen and ink, indeed, but by co-operative action for the good of mankind. It is with the hope of ultimately helping the much needed reforms which Mr. Wood has at heart that I venture very briefly to put forward a possible alternative, distinct in principle, though not in motive, to the one before us.

There are three causes of mistrust, and there are remedies for all:

- (1) Emphasis on clerical *versus* lay "co-operation" (or more truly "organisation," in so much as obedience, rather than voluntary action, is involved.)
- (2) Consequent definition of principles which in time might become dogmatic.
- (3) Emphasis on Assistance *versus* Solidarity.

We will take these points in turn.

1. Congregations are to be grouped. Yet beyond appointing a possible lay delegate to act in harness with the minister, the individual congregation is not asked to do more than to suffer an occasional loss of its minister, and to pay a rate per head to the Conference. On the other hand, set against these comparative trifles, we find the thin end of an hierarchical wedge in the shape of three incipient grades of ministry: "the minister of the aided church, of the self-supporting church, and the circuit minister at top" (C. E. Pike), and worst of all, in this bureaucratic conclave we find no place for the devoted lay helper to whom many of our poorer churches must and ought to look more and more for support.

2. We will take the third point next, as the second is involved in discussion of our proposed alternatives.

3. The antithesis between "clerical" and "lay" is only rivalled by this new antithesis between "strong" and "weak." It is thoroughly mischievous and only likely to arouse patronage on the one hand, and resentment on the other. The strongest men among us are often the most poor, and the best way to help them is private and unofficial. Yet nobody can

deplore more than the writer our unhelpful individualism which is truly a blight and a plague spot. Surely, what we need is a better, deeper, truer knowledge of each other for purposes of quiet mutual support, and this is not to be obtained by listening to a neighbouring minister once a quarter or by sparing our own to other people's committees. We cannot add to our assets, human or financial, by a mere shuffling of those which we possess already; an exchange of ministers would soon grow stale, and a new fund might in the end impoverish old funds. What we require is not to shuffle what we possess, but to add to our store: more lay action and more money to existing funds.

A plea for more lay action involves an examination of existing machinery. We have Provincial Assemblies and the Conference chiefly run by ministers because already over-worked lay professional men have not time to attend.

Granted. But these professionals sometimes have comparatively leisured and useful wives; further, not all the men are over-worked, and not all the women, married or single, are so driven that they could not play up to the following proposals:

Let it be recommended (only) by the Conference to the churches that they should group themselves for purposes of mutual knowledge, of solidarity, not necessarily assistance (even by advice!) therefore let the grouping be influenced by geographical and not "strong" or "weak" considerations. Let each congregation, at its annual meeting, choose a substantial body of delegates, including, if it pleases, the minister; let it decide to what churches it wishes to be neighbourly, granted that those churches reciprocate the wish; let it use its discretion in making overtures to an extraneous (outside the Provincial Assembly) perhaps "Modernist" congregation. The congregation may feel obliged for this last special purpose to draft its present principles, or to adopt, *pro tem.*, those so well expressed by Mr. Wood. Our body, as a whole, is not committed, either at present, or for time to come—the hideous risk of "principles" (however broad) drifting into dogmas is avoided. When a number of churches have agreed to co-operate, let them publish a joint calendar and exchange ministers, if they will, by all means. But let the important point be that the lay delegates should meet on a friendly and equal basis to discuss common interests. This need not happen more than once a year. If married couples are chosen on the understanding that either man or wife may attend, an additional opportunity for coming or keeping away will be given to our really busy men. But in any case let a large number be chosen, so that interest may be widespread, and a fair number of attendances secured. Let a rich congregation bear its own expense, and collect for the travelling expenses (if there are any) of its neighbours who cannot afford them. The delegates of a group, at a group meeting, might further appoint a sub-committee from its numbers to draw up a report or suggestion for discussion to lay before the Provincial Assembly, so that even if unable to attend

themselves, the Assembly would still hear the lay voice. *This is all the additional machinery we require*, this meeting of group delegates once a year, and the reports of their sub-committees; unless we add a further report, drawn up by a sub-committee of the Assemblies, to lay before the Conference. But it is evident that these delegates, once thoroughly interested, are not likely to stop short with reports for the Assemblies or a common report for the Conference. Some, at any rate, will begin to attend these meetings themselves; if different delegates are chosen each year, these meetings will hardly drain either the activity or the purse of some few among us. But whether able to attend or not, the Assembly reports, based, through the groups system, on lay knowledge of the needs of individual congregations, would give increased data for really fruitful discussion. It can hardly be doubted that some such truly co-operative and voluntary system, involving mutual knowledge and mutual trust, would not only bring us into more living relation with each other, giving a noble and new meaning to the word Unitarian, but would also give the outside world an opportunity which it misses for becoming acquainted with the positive motive springs of our life and being.

E. USSHER.

Hampstead.

OBITUARY.

MRS. A. C. PARRY.

By the death of Mrs. A. C. Parry, eldest daughter of the Rev. D. Davis, Unitarianism has lost a loyal and devoted adherent. During her father's ministry at the Church of the Saviour, Southampton, she rendered splendid service in connection with the Sunday school, and in the direction of the music of the church. Anything which made for the pleasure and happiness of the scholars commanded her help: she willingly gave time and attention in the preparation for special music services and flower festivals. On the removal of her family to Liverpool, she attached herself to Hope-street Church, and helped in the management of the Band of Hope, and in the work of the Sunday school. After her marriage to Mr. Arthur Cooper Parry, whose family was long connected with the Renshaw-street congregation, and whose brother is the minister of the Memorial Church, Liscard, she removed to Manchester, where with her husband she continued her interest in the denominational work; but her health prevented her from doing all that she wished to do. A further removal to Halifax marked the close of her labours for the church to which she belonged. The care of a little child and her own increasing ill-health limited her activity to her own home. Eight months ago she underwent an operation in Manchester, but the disease had too strong a hold upon her frame and she came home to die.

Through long wearying months she bravely maintained her hope that health would come: with patience and heroic fortitude she endured unspeakable pain and agony, until at last the end came, on

Saturday, April 3. All who knew the sterling worth of her character and the kindness of her disposition will mourn her early death. "The souls of the righteous are in the hands of God, and there shall no torment touch them." The funeral service was conducted by the Rev. W. Lawrence Schroeder, minister of the Northgate End Chapel, and the Rev. T. Rose Price, Vicar of All Saints, Salterhebble.

W. L. S.

MR. WILLIAM KING.

By the decease of Mr. William King, Uppertorpe Chapel, Sheffield, loses a loyal supporter and staunch friend. For fifteen years he served as its honorary secretary, and on his retirement from that office, in 1904, the congregation, recognising his worth and the value of the services he had rendered, presented him with a copy of Morley's "Life of Gladstone." He was in earlier days teacher of the senior class in the Sunday school, and always took a deep and active interest in the work of the chapel and school, and associated institutions. Mr. King has been in enfeebled health for some time, and died on Wednesday morning, March 31. On Saturday his remains were cremated at the Intake Crematorium, Sheffield. A short service was held in the house, and attended by members of the family. The service at the Crematorium was attended by nearly 400 people, showing something of the respect in which he was held. Both services were conducted by the Rev. A. H. Dolphin, minister of Uppertorpe Chapel. Among those present were representatives of Messrs. Christopher Johnson & Co., cutlery and electro-plate manufacturers, in whose continuous employ Mr. King had been for over 30 years. There were also representatives of the chapel and of several societies with which Mr. King had been actively associated. On Sunday morning after a Memorial Service a meeting of the Uppertorpe congregation was held, and a resolution expressing appreciation of Mr. King's long association with and service of the chapel, and also of sympathy and condolence with his widow and family, was unanimously passed. Mr. King was a strong man, and one lasting impression from his life and work will surely be that a form of religion that can nourish and sustain such a man, apart from other evidences of its worth, is worthy of all we can do for it. We shall greatly miss this strong brother, therefore, but one and all of those who knew him can say, "Thanks be to God that such have been."

A. H. D.

THE real beauty of life is in health of mind, strength of will, vigour of purpose. The real poetry of life is in the noble effort which does not rest till it has accomplished its end; in the undying pursuit of that which we know to be best; in the battle for right; in the resolution and the power to live above the standard of the world; in the ravishment which is born of seeing truth, love, justice, purity, as they are seen by God, not as they are seen by men, and in unrelenting, yet unhasting endeavour to become at one with them.—*Stopford A. Brooke.*

THE CHILDREN'S COLUMN.

GOOD FRIDAY AND EASTER SUNDAY.

"Good Friday" seems a strange name to give to the day on which Jesus was put to a cruel death; but it is not because of what he suffered on the cross that we are glad, and feel that it is good to remember the day. It is because Jesus was "faithful unto death," because of the way in which he bore the cruelty of his enemies and the torture of his crucifixion. We thank God for what we learn from his death, and for that trust which is stronger than all our fears, that death can only kill the body, and the faithful martyr rises out of the shadow of death into the glorious light of the heavenly life.

Jesus has been called the Chief of faithful souls, and that is how we should think of him on Good Friday. There are many other lessons to be learnt from his life and death, but none more important than this: that a true man will suffer torture and death itself rather than do wrong, or be false and a traitor to what he feels to be true and right.

It is sad to think that the happy days of the ministry of Jesus, when he gathered the children about him and taught the people to trust in goodness and in the heavenly Father's care, so soon came to an end: but it was another great gift that he left to us, when he showed men in his own life how to suffer patiently and bravely, and so also to do the Father's will.

Are not the people you admire most, and feel to be really the greatest, those who have not been afraid to suffer for the sake of others, or for some great cause? Perhaps you remember the old story of the Roman general Regulus, who had been made prisoner by the Carthaginians in a war with them. He was sent to Rome to persuade his countrymen to make peace with Carthage, but if he did not succeed, he promised to go back as a prisoner. The Roman people wanted to make peace for his sake, and when he would not let them, wanted to keep him safe from his enemies. But he was bound in honour and would not break his promise; so he went back, and was put to a very cruel death. But we feel that he was a far braver and nobler man to be true in that way, and to keep his word. He thought it was best for Rome that peace should not be made, and sacrificed himself for his country and his friends.

Another old story is that of Arnold von Winkelried at the battle of Sempach when he was fighting with his brave countrymen against the Austrian invaders for the freedom of Switzerland. They could not break the line of Austrian lances, and it seemed as if all must be lost, when Arnold rushed upon the lances, and gathering a great armful to himself, by his own death made a way for the others, so that the ranks of tyranny were broken, and his country was saved.

Those are stories of war, but there has been faithfulness unto death and self-sacrifice as noble in times of peace. Remember Father Damien, who in compassion for the loneliness and sufferings of the poor lepers, asked to be sent out to the leper colony of Molokai. He lived for years with those unhappy people, cheering and strengthening them, until at last, as he

had fully expected when he went, he died of the same terrible disease.

And you will remember many other cases of men who sacrificed their own life for others—the pilot who stood at the helm of the burning steamer, until he had steered it on to the shore, and only he perished in the flames; the engine driver, who in a cloud of scalding steam stood to his engine until he had stopped the train, and so saved the lives of all the passengers, but himself died from the terrible injuries he received; and many another in storm and flood, in shipwreck and fire, who died helping others, or letting them be saved first, and so waiting quietly for death, because there was not time for all to be saved. And with these must be remembered all the martyrs who have died, bearing witness to truth and honour, refusing to save themselves by a lie.

"Greater love hath no man than this, that a man lay down his life for his friends." That is what we learn from the death of Jesus, and from many others whom we are thankful to remember with him, the Chief of faithful souls.

Then after Good Friday comes Easter Sunday. On Good Friday we remember the death of Jesus on the cross, but we remember much more than that; for when a true man suffers faithfully a new trust and a new thankfulness to God fill our hearts, and we *cannot* feel that he is dead. Through the valley of the shadow he has passed to the more perfect, heavenly life.

It is this trust and this thankfulness which make Easter Sunday a festival of so much rejoicing in all the Christian Churches. It is the festival of new hope, of triumph over death, of joy in the heavenly life.

What I want you specially to understand is that Good Friday and Easter Sunday in their deeper lessons for us must go together. They speak to us not about Jesus only, and what we are to think of him, but of all true and faithful men and women, who are not afraid to suffer for the right and for their love of others. The lesson of those two days is for every one of us. They teach us how we ought to live, and how, when our time is come, we ought to die. When we understand the meaning of brave and patient suffering and faithfulness even unto death, we know that death is not the end.

You know yourselves what it is to do the right, to speak the truth, even if it costs you a good deal, to be patient and persevering in hard duty, to give up something for those you love. You know that when you have been brave and true in any such way, you are glad, and sometimes it is a great joy that fills your heart. It is really the strength of God moving in your hearts, which makes you strong and glad, because you have done what is right. And so you begin to know what is meant by the "unseen things which are eternal." The faithfulness, the strength, the gladness, are not things that can be seen. You see signs of them in a friend's face, and feel them in your own heart, but they themselves belong to the unseen things of the spirit, and these death cannot touch.

In this same way it is that a yet greater strength and gladness comes into the world through the faithfulness of those who are

not afraid to suffer, and even to die for truth and right. The heroic sufferings of the martyrs tell us with yet greater clearness of those unseen things of the spirit, which are stronger than death. They make us rejoice and feel that it is noble to be alive and to be steadfast; and strange as it may seem they make us feel more deeply how beautiful life is, and how surely they must have passed through the shadows of death to yet more beautiful life nearer still to God.

When we remember the cruel death of Jesus on the Cross, we remember also his teaching about the unseen things of the spirit, about the Kingdom of God, and the love and care of our heavenly Father for us all. Then it is impossible for us to think of him as really dead. Amid the shadows of death, we see the cross shining with a glorious light, which speaks to us of the faithfulness of Jesus and the love which is greatest of all, and we thank God for his victory over death.

Our faith in that victory and in the heavenly life does not depend on whether the friends of Jesus saw him again on earth after his death on the cross, as one come back from the grave, as we read at the end of the gospel story. Whatever we may think of those wonderful stories, and others that are told of people hearing the voices and being made to feel the presence of friends who have died, we must have the strength of our religion, and our joy in the thought of heavenly life resting on a better and surer foundation, as Jesus had it in his own life and teaching—simply trusting in God, our Father, and in the knowledge He gives us here and now of the unseen things which are eternal.

We rejoice in the festival of Easter, because of the faithfulness and the love which are stronger than death, because it is our Father who makes our life so rich and beautiful; and when those whom we love are taken from our sight, we still think of them as "in our Father's house," strong in the same strength, rejoicing in the same love, by which our life here is held secure. And if we long to be nearer to those who have gone before us to the heavenly life, the way is to be more faithful and more unselfish, and to make our present life more like heaven. By being nearer to God we have the happiness of knowing that we are nearer to them also. Though hidden from our sight, they are yet in the same household, resting in the same love and care.

LAND OF LOVE.

LAND of Love, where life began,
Home of every heart of man,
Strangers, pilgrims, though we be,
All who love abide in thee.

Never yet was border found
To thy dear familiar ground;
Wide as God's infinity,
All the worlds are one in thee.

Land of Love, where still we dwell
When in tears we say farewell,
Though awhile we may not see,
All we love are safe in thee.

Through the clouds of grief and pain
Shine, sweet Land of Love, again,
Till, from life's last shadow free,
All is light to all, in thee.

W. G. TARRANT.

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LONDON, APRIL 10, 1909.

UNCONQUERABLE FAITH.

IN the light of our Easter thanksgiving, the joy of life ever renewed by the Grace Divine, with deep and quiet faith triumphant over death, and all that is worse than death, we have received with great gladness the word which holds the first place in the April number of the *Hibbert Journal*. It is a confession of faith, followed by an exposition of the permanent nature and supreme power of religion, which speaks to us with clear conviction of its truth.

"I believe in God as the Absolute and Only Good: in Whom there is Peace beyond all unrest; Harmony beyond all discord; Victory beyond all defeat: I believe that the whole Creation is moving towards the fulness of His glory, and that He is for ever reconciling the World unto Himself.

"I believe in God as the Beginning of Wisdom and the Satisfaction of Desire; the Life of all life and the Soul of every soul; Revealed and yet Hidden; Present and yet Beyond; Light of all Thought and Substance of all Things; sustaining the World by the Immanence of His Will, and Transcending the World in the Glory of His Being, the Depth of His Counsels, and the unsearchable Riches of His Love."

So runs the Confession, after the opening affirmation of belief in "one GOD, Just, Merciful, and Holy . . . for ever Blessing and for ever Blessed." We must not quote the whole, but the whole must be read and pondered in quietness, that its profound and satisfying religious truth may be fully realised. The essence of the Christian Gospel is there, though the name of CHRIST is not mentioned. "I believe in a Divine Universe," we read, "revealing the Eternal Mind unto a Perfect Day; Radiant with the Beauty of God; the Temple of His Holiness, Built and still Building; the Word of His Wisdom, Spoken and Speaking for ever; the Habitation of Souls: I believe in the Reign of Law which is the Reign of Love:

I believe in the Everlasting Gospel of the Kingdom of God."

* * * *

"I believe in the Brotherhood of Man; in the Communion of Saints; in the Holy Catholic Church of all Worshipping souls; in the Church Militant and the Church Triumphant; and in the inspiration of the Prophets, past, present, and to come.

"I believe that the faithful is justified and that the wicked has his due; that the merciful is blessed; that the mourner shall be comforted; that the pure in heart shall see GOD; that Death shall be swallowed up in Victory, and that the Righteous shall shine as the stars for ever and ever."

These are the things which are most worth believing. Occasionally there is a sentence of a more complicated metaphysical character, with which the heart of faith need not be concerned over much, such as "Endless in Progression and All-comprehensive in Diversity"; but this is not needed for the immediate and profound response awakened by the confession of belief that "Man is free and responsible; immortal and divine; of one Nature with God; imperfect, but called to Perfection; good in becoming Better, wise in becoming Wiser, dying to Live."

Then at the end it is added:—

"This I believe: a Covenant and a Promise; a Light of the Life that is; an Assurance of Life to come; Truth, but incomplete; sufficing for present Knowledge, but falling short of the Glory that shall be revealed: I believe that other Words will be given, though we cannot hear them now: and I look for the fuller Vision yet to be; and for the endless transformation of all souls into the Nearer Likeness of GOD."

When we pass from this Confession to the exposition which follows, we find the same strong note, the same stimulus to earnest thought and appeal to the ultimate things of the spirit. Occasionally the note of defiance and self-assertion may strike one as too pronounced, but this is greatly modified by careful reading of the whole. Religion is declared, indeed, to be absolute in majesty, it must be recognised as supreme in the world or it is nothing, supreme in the entire range of human experience; and therefore there is a sense in which it may be called self-assertive and defiant. But in the religious man there is never self-assertion. His defiance of all the powers of evil, his unconquerable strength, the glorious confidence with which he throws himself into the conflicts of life, spring not from self-assertion, but self-surrender. It is because he is with God, that he is strong and not to be daunted amid the direst conflict. He knows that other strength of "the Highest and the Mightiest," and with joyful allegiance lets it flow through his

deeds and fill his heart. "Religion is the consciousness of a spirit which knows itself to be one with the Highest and Mightiest." So the exposition in the *Hibbert* begins; and that surely can only be in the utmost humility. The prophet declares the word of the Most High. The imperative, the strength, the victory, in his own life and in those who hear and answer to the call, are of God.

This Confession of Faith, we must repeat, we have received with great gladness and thankfulness. The reading of it has recalled other brave words of a deeply religious soul, belonging to an earlier period of conflict for spiritual freedom and reality in a progressive religious life, the period, now nearly fifty years ago, of "Essays and Reviews." What we add here are two confessions from the second and fourth litanies of the "Psalms and Litanies" of ROWLAND WILLIAMS:—

"I believe in God the Father, Almighty Upholder of all the worlds; and in His eternal Truth, which comes forth in mankind; conceived of the breath of God, born of a virgin soul, suffering scorn from wrong-doers, laden with crosses, vanquished, trampled on, sinking into darkness, but rising in quickening power, ascending into dominion, armed as God's offspring; showing itself again to judge the quick and dead. And I desire to serve all men, uniting races in peace, and enlightening them with light; moulding them into many-tongued harmony; teaching them by the tender pity of God forgiveness of all that is gone by, but raising them through repentance into holiness of life, and praying God to fulfil in them our highest instinct, the hope of life everlasting."

"I believe in the living GOD, the Father who loves, the Almighty who saves, the Creator who forecasts the world; who in mankind makes Himself known by His Word, binding men by His breath into one, and giving us sonship as sons, though we owe to Him as Lord the faithfulness of servants; who ever cares for His own chosen, and out of suffering brings victory; who in our obedience takes away the curse of threatening law, and by our faith robs death of its bitterness. His light enlightens the tomb, and His truth lives for ever. May we partake of His life and rise out of sorrow; rise out of despair and fretfulness; rise in prayer and trustfulness; rise in spiritual power and life. May He in compassionate judgment render unto each man according to the works of a man. May He breathe on us holier power, and unite us to Himself and to our brethren, of every name, colour, and opinion, with sympathy in all sanctity and right, with faith of sins forgiven, a lively hope of rising out of every evil, and of eternal life before God."

DR. S. A. ELIOT IN LONDON.

THE Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, who landed in Liverpool, as already announced, on Thursday, April 1, for a four weeks' visit to this country, was present last Saturday at the Young People's Meeting at Essex Hall, and gave a most stimulating address.

The meeting was organised by the Rev. J. A. Pearson, minister of the London District Unitarian Society, and was an unqualified success. Over 300 people, and mostly young people, gathered from many of our London churches, were present, and the warmth and enthusiasm of the meeting steadily grew as the evening went on. Dr. Eliot's address was the central interest, but there were other good speeches, both before and after it. Mr. Percy Preston, President of the Society, was in the chair, and Mr. Pearson told how the meeting came to be held. Miss AMY WITTHAL made an admirable little speech, in which she pleaded for enthusiasm. The breath of heaven must stir, she said, if we are to be deeply moved. To be good for something is much more interesting than simply to be good. Let us deserve that the enthusiasm, which we cannot manufacture for ourselves, may be given to us from above. Mr. ATHELSTAN TAYLER, who followed Dr. Eliot, urged that the great beliefs we hold must be allowed to sink into us, until they become an actual part of ourselves, and he quoted Matthew Arnold:—

"Children of men! not that your age
excel

In pride of life the ages of your sires,
But that ye think clear, feel deep, bear
fruit well,

The Friend of man desires."

Mr. R. MORTIMER MONTGOMERY also earnestly endorsed the appeal of Dr. Eliot's address, and was followed by Mr. FRED MADDISON, M.P., and the Rev. E. S. HICKS. Mr. Maddison referred to the invitation given by President Taft to President Eliot, of Harvard (Dr. Eliot's father), to come to this country as American Ambassador, and said they felt honoured to think that Mr. Taft considered England worthy to have the greatest American as Ambassador.

Dr. ELIOT, at the beginning of his address, said it was a great pleasure to him to be there and bring greetings from friends and fellow-workers on the other side. It was a gratification to be present at such a union meeting, to meet the young people of the gathered churches of London. Get together and stay together, he said. We have suffered too much in our free churches from isolation and individualism, and we need to acquire the strength of an ordered business, learning to march together and keep step. Secure closer cohesion among yourselves, the sense of co-operative life, the power of thinking, moving, working together. The strength of a life is measured by the proportion of its sense of continuity and its sense of new beginning. To have power such a life must have some definite connection with the past, yet all the time be taking a new start, appealing to the new generation. This meeting shows you can unite the strength of maturity with the elasticity of

youth. It is a happy privilege to conserve and to create. We all are pledged to freedom, but do not forget that it is a law of liberty, to which we owe allegiance. That is a higher, more chivalric obligation than that of the old laws of restraint. Dr. Eliot recalled the time when he was captain of a football team. They had no stars among them, but they were good at "team play." They backed one another up. That, he added, is what I commend to the young people of the London churches. We object to bonds; let us accept reasonable bounds.

First cohesion, then conviction—the courage of conviction. "To him that doth not know the port to which he is bound, no wind can be favourable." "Power and aim," said Emerson, "are the two halves of human felicity." Learn how to unite power and aim, through the very courage of the convictions you hold. Backbone, even without brains, it has been said, wins when pitted against brains without backbone. Let us each one be able to stand up in our own boots. It is manly, independent judgment that has made Unitarians influential as they are, beyond the proportion of their numbers. Have more of the courage of your convictions.

And don't for the life of you think that unity and the sense of togetherness is in shallowness of conviction. There is no unity except in fulness of life. We see too often the obstacles. We feel too much the isolation which sometimes oppresses us. We see the wastes of water between continent and continent. But then we see that the water does not divide, but is a highway for the ships that make all men of the English tongue one.

Cohesion, conviction, construction; and then, deeper consecration to this high adventure of freedom and brotherhood in religion. We have won the victory of the broad church. It is not always recognised, but it is won, in our little community, and others similarly organised. We have proved that worshipping together does not depend on uniformity of opinion. Now we have to prove that the broad church can be a deep church, a church of the Spirit, searching the deep things of God. Our breadth is sometimes mighty thin, our liberality often something little more than laziness. A shallow faith has not any fruitage for men's spiritual requirements. Our faith to serve the world must go deep, deep as the soul's profoundest experiences, deep as the breaking heart. In our natural reaction from the hard church of our Nonconformist fathers, are we not perhaps in danger of becoming a soft church? Does a soft church build on any deep-down rock of sacred obligation? How often there come to me representatives of some weak cause, some little church with hardly more than a name to live, and they say: "The lamp of our faith dwindles and flickers and grows mighty low; why not let the little light go out?" I answer: "Because it is not your light. You are its keeper, but not its owner!"² This religious freedom of ours, and all that it means, is not a luxury, but a trust. It is ours, not to keep for ourselves, but ours to communicate. Let us all, young and old, highly resolve that somehow through

us and those we may inspire men may have life and have it more abundantly.

At the close of the meeting a very cordial vote of thanks was passed to Dr. Eliot for his address, and after the singing of a hymn, the Rev. W. COPELAND BOWIE pronounced the Benediction.

On Sunday morning Dr. Eliot preached at Essex Church, Kensington. The service was taken by the Rev. F. K. Freeston, and there was a large congregation.

"Out of the heart man believeth unto righteousness," was the text (Rom. x. 10), and the sermon dwelt upon feeling as the vital thing in religion. Definite conviction and good works there must be, but the root of the matter is an emotion. Christianity may be partly an affair of the head and the hands, but at bottom of the heart, of deep true feeling. Men feel before they think, and emotion outlasts argument. What the sermon affirmed was the reality, the sanity, the virility of those emotions which draw us together, and lead to common worship. *Things*, we are told, are in the saddle, and these are days, not of faith and hope and love, but of facts, statistics and formulæ. Even Deity itself, some one has said, has been submitted to the chemic test, and honour, gratitude and reverence, are analysed into baser elements. But is materialism always true and idealism false? Is the appeal of the spirit within less than that of the sciences? Science has indeed its mighty work to do for us. It teaches us to utilise the forces of Nature, it proclaims and confirms law; yet it has no vision beyond this sprinkling of star dust which we call the universe. Our science sees as in a glass darkly; the pure in heart see God face to face. Still our thought must go on foot, while feeling, imagination, take the wings of the spirit and fly. We must not separate thought and feeling, both belong to a whole and healthy Christian life; yet emotion does outlast argument. Jesus spoke to the universal heart because he saw in pictures and spoke in poems which we call parables. The power of Jesus does not appear in argument, but in his wonderful gift of rousing spiritual imagination, and sending men out in the search for perfection. And so Christianity, amid changing forms, remains, the essential element is spirit, the power to make us highly, nobly resolve. The controlling impulses of human life are still matters of the heart, of faith and hope and love. We of the liberal faith sometimes forget that fact, and are in too much danger of neglecting the heart side of religion. Reason must be lifted on the shoulders of some deep and true emotion before its light can enlighten a weary and distressed humanity. Let us make more, not less, of these opportunities of associated worship, and trust ourselves more to the wings of the spirit. Our common-sense is in no danger here; what we rather have to fear is the loss of spiritual passion. Let us be rational enough to see that religion is not only to commend itself to the mind and moral sense, but must give us something for the heart to love and for the soul to reverence.

These are very imperfect notes of a strong and awakening sermon. (Our notes of the Saturday address also are far from complete.) In the evening Dr. Eliot

also gave a brief address. The service included a rendering of Stainer's Cantata, "The Daughter of Jairus."

The reception given to Dr. Eliot at Essex Hall on Wednesday evening, by the President of the British and Foreign Unitarian Association, we must report next week.

THE IDEAL CHURCH OF GOD.*

BY THE REV. H. D. ROBERTS.

ON June 19, in the year 1834, the young minister of Paradise-street Chapel, Liverpool, preached from this pulpit of Cross-street Chapel, Manchester, on the invitation of the Provincial Meeting of the Presbyterian and Unitarian ministers of Lancashire and Cheshire.

According to the only account we possess, he commenced his discourse by showing how each feature in the character and doctrine of Christ was calculated to meet and supply some special want in the moral nature of man. He argued that the possession of this power must ever be a test and characteristic of genuine Christianity; and therefore that that alone which had it could be genuine Christianity. And then, running a parallel between the singular adaptation in that collection of opinions called Unitarianism, to some moral want in man; and the total absence of all adaptation to those wants in the doctrines of reputed orthodoxy, James Martineau placed at a striking point of view the evidence this afforded that the leading doctrines of Unitarianism must be the leading doctrines of the Gospel.

With this particular application of the modern doctrine of pragmatism—that Unitarianism works and proves itself by its values in human doing—the reporter was in full sympathy. "We regret," runs the account, "that the request to allow the discourse to be printed in full was not complied with; for a more beautiful delineation of our faith it has never been our lot to hear." And we, too, three-quarters of a century after its delivery, may also regret that we have no means of knowing the particular heads of the eloquent discourse.

But the reporter's attitude with regard to the preacher presently underwent a change. James Martineau presided at the afternoon meeting, on the same day; and there proceeded to criticise the existing position of Unitarians as being too sectarian, as not allowing sufficient latitude in theological sentiment; as virtually proclaiming and pledging any regular attendant at their places of worship to be a Unitarian. He contrasted with this the name, and in its best days the spirit, of English Presbyterianism, which bound men to no particular religious belief, and so was calculated to realise the idea of Christians meeting together as men anxious to have their moral wants supplied, rather than as sectarians desirous of having their theological opinions supported.

Mr. Beard—John Rely Beard—father of Charles Beard, replied to this reasoning. He is very fully reported, and we may gather that the reply was more to the

mind of the reporter than the speech itself. "Mr. Beard, in common we are sure with the whole meeting," so runs the report, "sympathised with the chairman's spirit, and deprecated the idea that the narrow feelings of an exclusive sectarianism should ever interfere with the broad feelings of a common humanity. He admitted that the appellation 'Unitarian' may have been, in its origin and early acceptance, too limited, expressing, as it does with strictness, only belief in one solitary theological opinion. But," asserted Mr. Beard, "the term is now more extended; further, it was a necessary term. If it is asked, why assume any such name at all? Why bind yourself to *any* name, however general, or *any* set of theological opinions, however few and broad? Purely," said Mr. Beard, "because the theological world will not admit of nondescripts. The Presbyterian name is not sufficiently descriptive of our theological sentiments."

Here, then, in the gathering of 1834, in this old chapel and at the meeting afterwards, we see the historic starting-point of the question, which is the only essential question dividing us to-day. The tendencies showing themselves on that June 19, 1834, have worked themselves out in our subsequent history, and in fact our subsequent history has been inevitable. I have, naturally, no intention now of making a progress through the intricate course of English theological beliefs, nor of endeavouring to disentangle the complexity of Presbyterian and Unitarian history. That it is worthy of patient and thorough study is a truism. Yet I will venture to bring in particular testimony as to the spirit of comprehension existing and religiously displayed in a sermon with which James Martineau was doubtless familiar.

He believed Christopher Bassnett to be the first minister in his own line of succession. And Christopher Bassnett, "in a sermon begun to a ship's company upon Thursday, December 13, the remaining part preached the following Lord's Day, at the new meeting house in Liverpool, 1711, and dedicated to the worthy Mr. Brian Blundell, captain of the *Cleveland*," who, "being a churchman," had asked Mr. Bassnett to preach to his men. Christopher Bassnett says: "Were I disposed to envy the Established Church any of her members, which I flatter myself I am not (being a greater well-wisher to the common Christianity than such a temper of mind would express), it should be gentlemen of your stamp and character, who are indeed the brightest ornaments and the truest honour. It is not the Church that is shy of owning such for her true sons, but only some that would engross that sacred name to themselves."

And in another, an ordination sermon, Bassnett declares:—"You know that the spirit and presence of Christ is not tied up and confined to one set and denomination of Christians, and therefore you are not altogether for confining your charity and communion to one: but those that hold the head and call upon the name of the Lord Jesus Christ in sincerity you love and reverence."

The phrases: "Catholic Christianity," "Catholic Christians," "Common Chris-

tianity," so familiar on certain lips and in certain organs to-day, are familiar expressions in the mouths of those old Presbyterians who are our common stock.

And now let us look at a point of time about eighty years after this. A brave confessor who has gone out for conscience sake—on no compulsion save that of personal conviction—is writing a letter. The subject of it is to him transcendently important. It is as important to his correspondent; he also has come out for conscience sake. Theophilus Lindsey, self-ejected from Catterick church and vicarage, is writing to Thomas Belsham, once the respected and successful tutor of Daventry Academy, conducted under the auspices of the Coward Trustees (Independent), and also self-ejected. Honoured and honourable names figure in the letter: Disney, Dodson, Priestley. The important act of judgment it shows concerns the new Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue by the distribution of books. The preamble of the Society more than suggested that the views of the person of Jesus held by even the Arian and Indwelling Schemes were idolatrous. Lindsey writes to Mr. Belsham:—

Essex House,

July 11, 1791.

"DEAR SIR,—As I cannot be at the meeting of our Unitarian Society on Thursday, I judge it proper to acquaint you that since our conversation with Dr. Disney and Mr. Dodson, the former has written to Dr. Priestley signifying to him that he and Mr. Dodson *still wish to have the preamble of our plan altered, upon the principle of greater comprehension, and to accommodate some very valuable Unitarians at Cambridge*; but Dr. Priestley has written back to him that he by no means approves the design. I apprehend that, notwithstanding this opposition to any alteration, endeavours may still be used to carry it, and perhaps at the meeting on Thursday you, who first proposed to me the formation of this Society, are conscious that this principle of greater comprehension was *the very thing* that we wished not to hold forth, as being likely in the end to hurt the design, and therefore we can by no means think of altering our preamble from any view of this kind."

Lindsey then quotes from a letter to him from Mr. Tayleur, to be quoted if necessary at the meeting. He uses strong language in disapproval of alteration of the preamble. If they were now to do so, he says, it would amount to a concession that they had taken the matter up too highly in alleging that there was any idolatry in the Christian Church in their own country; and they had been mistaken in saying that *rational Christians had been too cautious of publicly acknowledging their principles, and that this disgraceful timidity had been prejudicial to the progress of truth and virtue*. Was it a time to dissemble such facts as these out of compliment to any one?

Mr. Lindsey goes on to say that Dr. Priestley expresses himself even more strongly than Mr. Tayleur; and he dwells more particularly on their not expunging the term "idolatrous": such

* A Sermon preached in Cross Street Chapel, Manchester, before the Manchester Association of Presbyterian and Unitarian Churches: Saturday, the 20th March.

a demand being, in his mind, totally inadmissible.

"This principle of greater comprehension was the very thing that they wished not to hold forth."

So, good and brave Theophilus Lindsey; and so end our quotations from the generations behind us. Those generations, however, live with and in us, their heirs of faith. And their problems are ours to-day.

"Comprehension," loved by Bassnett, feared by Theophilus Lindsey and Priestley, dreamed of by Martineau, has about her the halo of a fair ideal. She is homely and unambitious, the quiet angel of human relationships. She sits at the family hearth: she hovers over the great city: she broods over the nation. She would embrace in her warm clasp the human brotherhood, and drop distinctions out of sight. With static Christian churches she alone is sufficing; and she *is* sufficing. If there be a deposit of Christian truth, then her gentle inclusiveness can embrace all those who look only to the past for mental inspiration and spiritual guidance. The best spirits within the pale of the National Church have seen her very fair; and so have the best spirits without that Church. From the heart of a man whose mind was a theological complexity, and whose logical subtlety defeated his own aims in the practical affairs of life—from the heart of Richard Baxter emerged the moderate, the comprehensive, the reconciling spirit. Not yet do orthodox Christians see the beauty of this early ideal of our spiritual progenitors. The angel Comprehension could solve many problems among orthodox Christians to-day, if they would listen to her quiet tones. The religious problem of the elementary schools, the questionable final divorce of the State from religious teaching—the good angel Comprehension could solve with one stroke of her wings, if Christians would only agree to allow her. I speak not, just here, of the heretic. The Christianity which calls itself common and catholic Christianity to-day, is far below the practice of our old Nonconformist meeting houses, shall we say up to 1791? It is ironically full of exclusions. *Catholic* is what it is not, of all things. The Catholic Christianity of those whose places we take was a real thing—a reality of which we should be proud.

Amid all the fitful voices of the long-past generations and the echoes of their struggle for utterance, surely none can be more poignantly interesting to us than those quiet voices of men silenced for conscience sake; yet never losing their ardent desire to be counted as of their brethren at home in the National Church. Nonconformists against their will, they themselves will presently become dissenters in principle, even as Baxter did—Baxter who qualified as a Protestant Dissenter in the eyes of a compulsory law in the year 1689.

It is not too much to say that the noble tree of liberty under whose spreading branches we sit in peace to-day had its roots in such men as Richard Baxter, Philip Henry, Henry Newcome, Matthew Henry, Christopher Bassnett. Our hearts may well thrill, as, looking back on our origins and our history, we see that they are illumined

by a serene loyalty to ideals, full of a comprehensive charity, which was ever ready to give up the prizes of a facile conformity: which could never rest in easy fictions.

Truly ours is a great history and a noble tradition. And these ancestral Presbyterians before the year 1791 bequeathed to us a great responsibility.

And as truly there is an equal legacy of responsibility bequeathed to us by the Priestleys, and the Lindseys, and the Belshams. John Rely Beard gave the pith of the momentous issue. He admitted that as Presbyterians the older generations persevered in retaining the common ground of a common Christianity, avoided anything like schism, or sectarianism, or exclusiveness, either in prayers or in preaching, as long as they possibly *could*; and he adds in words which I quote, but do not necessarily confirm, "much longer perhaps than they *should*."

The Angel of Truth, more militant than the Angel of Comprehension, had touched these Priestleys, Lindseys, Belshams. They were afire with *Truth*; truth not plainly desecrated in the ranks; truth that called for a buckling on of armour and a wielding of weapons. The Bible might still be to them the Rule of Faith; but a new light suffused its pages. They testified to it; they were thwarted; they were outside the pale; they were suspect; the law specifically ostracised them. Counting the cost, serenely they endured. The thing for which they strove was a stronger thing, a greater thing, so they thought, than comprehension.

It may be they were *made* sectarian; they were deemed no Christians; they stood for infidels in the collective mind of the establishment and in minds outside the establishment. These men; who to the very core of their being were bound by all the appealing ties of discipleship to him, who of simple and proper humanity, like themselves, was still their Leader, and their Master, their Saviour, and their Lord; were mere atheists or worse, to the indiscriminating eye of those who made no sacrifices for orthodox conformity. Have we ever done sufficient justice to these brave pioneers of truth, as they conceived truth?

Driven into the byways of national life, made to retire into sequestered corners, reproached often from within and without, for being hard and insulated: their case is solitary, is unique, in the religious history of the later eighteenth and the nineteenth centuries. Truly, their hard school was not likely to prove a parterre of easy graces. Standing, as they assuredly did, upon the Bible, impelled to a battle of texts, they were accounted bitterly controversial—and this again both from within and without. They were the St. Georges of nineteenth century religion, and religion needs the strong arm of St. George as well as the melting compassion of St. Francis. There are dragons to be cut down, as well as "little flowers" to be sown. My heart goes out in a thrill of grateful admiration to the fighting generations since that memorable Truth-year of 1791.

Comprehension was a good angel—fair and sweet indeed. But she presided over an established empire. The dynamic of Truth was imperative, and imperative in

these men. It was bursting bonds, and extending borders; and another age was at the doors.

But, behold a paradox! These very men, these advanced theologians, these fearless fighters, these pioneers in Christian evolution—or devolution, if you will—set up for themselves a sturdy camp, and fenced it in. It was a great protest. The holders of it were constrained in a passion for freedom of conscience; they had become self-dependent, self-controlling, self-judging. It was these self-same pioneers who set up their stern quadrilateral: four-square, defiant.

But, presently, and owing to no small degree to that preacher in this pulpit so many years ago, the pioneers began to emerge from their camp, and march towards the wider horizons, always with a pardonable fondness for the old camp name which was so honourably associated with their hundred years' war.

Friends of the churches of the Open Way, this is our problem, the splendid problem, confronting us. Can we fly the flags *both* of religious comprehension and progressive truth? I do not minimise the difficulty; it is almost an attempt to the solution of an antimony; the static and the dynamic.

Yet all religious men—let us not forget it—are God's men; the basic foundation of all is religion, religion-alone. Of our own will we must exclude none. All will not come in, but that is made their concern, not ours, if we put no bar to the approach. No name must be compulsorily deleted; no name must be arbitrarily emblazoned on our banner. Unitarian we may be, Christian we may be, Catholic we may be, New Theologian we may be, non-Christian we may be, of no name at all we may be. Still, "like a mighty army moves the Church of God." Its regiments may have many names, yet are they linked in one grand regenerative warfare, and their faces to one foe. If there are those "religious" in God's eyes who will not move on, will not march shoulder to shoulder with us, or even timidly follow, still they are religious men. But to us—also, we trust, religious—it is given to be the advance guard in the great Church of God's Freemen. This, though I say it in deepest humility, is our historical prerogative. I *can* say it, I *do* say it as one *not* free-born. We—I venture the royal prerogative *we*—alone have publicly proclaimed our principles, we alone have fearlessly avowed ourselves to the unpopular upholders of an unwelcome theology; we alone bear the scars of a hundred fights.

In these old meeting-houses of ours many varieties of Christian theology were held. Cannot *we* comprehend a brave New Theologian—no braver, mark you, than the humblest soldier of the rank and file in the old Unitarian battle—even if he still pray "O Christ!"

If we would be the Church of the Free, in deed as well as name, we *must*. None who would fain move of the mighty army of God must be barred.

Do you say this is only a dream of a mighty movement, and not practical, while men are men, and theologians theologians? I say it need not be a dream, but may be realised, and first, in order of time, by a federation of our own Free Churches

and district associations, for purposes of mutual greeting and the wielding of the sinews of ready help. Or, if you will, a church of our Free Congregations.

It is for a splendidly worked district association, representing all the congregations in your Manchester district, that we specially plead to-day. I only speak my personal conviction when I say it is impossible for an individualistic Unitarian Association, necessary and noble as such an association may be, and has been, and will continue to be.

And now the time is ripe. Here and there, in groups or units, we see religious men leaving the old stations. They may go from an old comprehension to seek a new one; they may be religious freemen and yet may acquire a new and higher sense of religious comradeship. They belong to the Church of God that *moves*. They *are* of us, we are of them. Let that Catholic Christian spirit of the older non-conformity be enlarged, be ennobled with us. Let us not be afraid of uniting our forces, as a moving Church of God, and not as a few isolated scouts. But let the splendid Unitarian passion for truth be still our impelling motive. Let the angel Comprehension join our hearts, while, like the winged Victory of old, the strong angel Truth leads us on, in the name of true religion, to the new revelation, for which the world longingly, even if unconsciously, waits.

May we help to bring in this long expected and long delayed consummation—the living Church, enthusiastic, yet progressive: of deep conviction and yet free.

THE SOUTH WALES MEETINGS.

THE meetings, concerning the opening of which a few notes were given last week were continued and ended with a success that paralleled that of the beginning. The gathering at Pantydeafod on Wednesday achieved the apparently impossible by being more crowded in the evening than at the afternoon service. The hosts and hostesses who supplied not only luncheon and tea for so many guests, but also breakfast for some, must have been very tired at the close of the day, but no sign of weariness appeared; nor were the audience, packed as they were, weary of the eloquence, native and imported, which poured upon them—indeed, at the conclusion of the set speeches arranged for the evening, they sat on as if eager for more. To be sure, they had the relief afforded by their own singing, which they poured forth as only the Welsh can.

The chair was occupied by Mr. J. R. THOMAS, of Pontshan, President of the South Wales Unitarian Association, who in opening the proceedings once more welcomed the President of the B. and F. U. A., and the other visitors, and argued from the honourable history of their Welsh churches to a future which should be worthy of it. Mr. HARRISON then gave his address on "Our Unitarian Message and Mission." The former he defined in the words "God is Love." Others might adopt theories dividing the Godhead into "Persons," of which "the Father" was a stern and vindictive being requiring to be appeased by a vast and mysterious sacrifice, which "the Son" was supposed to make in

order to render forgiveness possible. No such complicating thoughts confused the message of Unitarians; they conceived the one God and Father of all souls to be accessible to each one who sincerely turned to Him and tried to do right. They claimed freedom of thought, and counselled men to be guided rather by the spirit than the letter of the Bible. The signs of the times, he maintained, were encouraging; their Association was doing a great work in many ways, and it was the mission of each individual Unitarian to share as far as possible in setting before men so uplifting and helpful a faith.

The Rev. W. C. BOWIE, in speaking upon "Unitarians and the Education Question," said he felt sure that their attitude on the subject was not that of sectarians jealous for the advantage of their sect. They would deal with it, not as ecclesiastics or politicians, but as citizens. The "difficulty" that was so much spoken of arose from narrow and party views. They should begin with inquiring what was best for the training of the children, not how any particular church's interests might be served. He held that "civic education" (a term preferable to "secular education") was the only kind that the community as a whole should be asked to provide; let parents and religious societies provide anything they desired beyond. What the State paid for should be under full public control, and the teacher should not be fettered by theological tests. He specially deplored the insincerity of much of the so-called "religious" teaching now given, by which children were led to believe things which the teacher knew to be contrary to fact, and which the children would speedily have to unlearn.

Then followed a most instructive address by Mr. ION PRITCHARD on "the Future of our Sunday Schools," replete with facts concerning the movement during the past 30 years. This address ought to be put into form as an article for these pages—its bearings deserve a clearer recognition than can be gained from a hurried summary. It had its regrets, its warnings, and its hopes, and was listened to with close attention.

The Rev. W. G. TARRANT spoke on the subject of "The Trend of Modern Thought concerning Religion," and this address also defies brief condensation. The diagnosis presented to the audience may be gathered from his seasonable assurance that "Spring is coming." After copious illustrations of modern changes of thought, he emphasised his belief that as a consequence religion was really becoming more modest, liberal, and practical.

A few words from local friends were added, and then, with obvious reluctance, the large audience slowly dispersed, many of them to trudge an hour or two through miry lanes in the moonlight before reaching their distant village homes.

THE SWANSEA MEETINGS.

In order to get to business early on Thursday Miss Brooke Herford and the Rev. T. P. Spedding had started from Llandyssul before Wednesday evening's meeting. The rest of the visiting speakers set out early the next morning, and by leisurely trains got to the beautiful and spacious chapel at Swansea almost in

time for the opening of the Conference fixed for eleven o'clock. At this Conference Mr. GOMER L. THOMAS, President of the South-East Wales Unitarian Society, presided. The Rev. J. HATHREN DAVIES (Cefn-coed) read the first paper, which described, not too hopefully, the prospects in South-East Wales, particularly dwelling on the scanty results and scanty resources found in too many places. The Rev. T. P. SPEDDING spoke next on "Present-day Opportunities," and especially referred to the expected formation of a "Unitarian circle" in one of the local towns visited last season by the Welsh Van. Mr. JOHN LEWIS (Pontypridd), in opening the discussion on the two papers, admitted the need of vigorous effort in their district, but considered that Mr. Hathren Davies had overstated their weakness. He held that as Wales had defeated other countries in the athletic field, so it was capable of leading the way in religious reform. Incidentally, he threw out a hint to the editors of our denominational press; that there was effective talent among their scholarly ministers that was but too seldom made serviceable to the wider circle. Mr. HARRISON made an earnest appeal to the laity to provide more adequately for the stipends of ministers. Mr. TYSSIL DAVIES (Aberdare) gave a racy speech in Welsh. He considered that evidence was abundant of the need and opportunity for Unitarian advance in South Wales. It was not yet their "day of Jubilee," yet he believed Unitarians were now more than ever conscious of their responsibilities and possibilities. Their good ship was well manned, and with such a captain as the President of the B. and F. U. A., and such a crew as their visitors, their progress ought to be prosperous.

Miss H. BROOKE HERFORD then gave an address on "What Women may do for our Churches and Societies," and especially made clear the advantages of affiliating with the League of Unitarian Women, recently started. Mrs. REID and Miss Brock added words of approval, and the Conference was then closed. A numerous attended luncheon followed at the Cameron Hotel, Mr. GOMER L. THOMAS, J.P., presiding. Short speeches were given by Mr. HARRISON, Mr. BOWIE, Mr. C. H. PERKINS, and the Revs. D. G. REES and W. G. TARRANT.

SERVICE AND EVENING MEETING.

At three o'clock a large congregation assembled, including a united choir from local congregations, by whom, under the direction of Mr. J. R. EVANS (Cefn-coed), some excellent singing, including an anthem, was provided. The Rev. W. J. PHILLIPS (Bridgend) led the devotions, and the Rev. W. G. TARRANT preached the sermon. His subject was "Unitarianism and Orthodoxy." He said they might approve of some of the teachings of the orthodox, while they opposed others; but what he chiefly opposed was the claim to be "orthodox," to have authority in stating what must be believed and to limit the bounds of religious fellowship. Unitarians could never make such a claim, even if they could enrol the majority. There must always be room to grow. By many illustrations he showed how vain was the pretension of "the Church" to

be the one accredited mouthpiece of divine truth; the palpable errors that had once been "orthodox" and were now given up sufficiently refuted that. He appealed to Unitarians to be faithful pioneers of the greater Church of the future.

After tea an organ recital was given by Mr. D. Lewis, of Swansea, and a public meeting followed, rather late (as it proved) for many of the audience, who had to catch their trains a little more than an hour after the commencement. During the first part of the meeting the large building was quite filled with an enthusiastic audience.

Mr. GOMER L. THOMAS (President S.E.W. Society) in his opening remarks gratefully acknowledged the stimulus of such a visit from the British and Foreign Association. There was, he believed, a great field before them, and thought was stirring around them as never before. The question pressing on many earnest minds of his countrymen just now was whether they would cast in their lot with those who followed Christ the worshipper, or those who followed Christ the worshipped.

Mr. JOHN HARRISON, speaking on the "Aims and Work of the B. and F.U.A.," described the wide operations carried on by the Executive Committee and its allies in the local societies. They gloried in the name they bore, and tried to render it more and more honourable by associating with it wise and helpful teachings, through such agencies as preachers and lecturers, publications, and the vans. He paid special tribute to the invaluable services of their secretary, whose energy and organising ability had immensely increased the efficiency of their work in recent years.

Mr. ION PRITCHARD, the Rev. W. G. TARRANT, and the Rev. W. COPELAND BOWIE then gave addresses similar to those given by them at Pantydeafid, and the meeting was closed with the Benediction pronounced by the Rev. SIMON JONES (Swansea), to whom the great success of this important gathering is largely due.

On the whole, the visit of the President and his supporters was evidently felt to be an event of special significance. The local interest was unmistakeable, and the rallying of the ministers and delegates from the churches almost universal. Much was said by the visitors, but probably more was learned by them, especially as to the needs and condition of the movement in Wales, and an extension of beneficial co-operation may be confidently expected. (Will the brethren in Wales kindly correct an erratum in last week's report? It was "fraternal," not "paternal" regard that was expressed towards them!)

CONTEMPORARY CIVILISATION.*

COMPENDIUMS of the history of Europe usually come to us through other languages. English writers are too easily content with their own country's story to spend their time in making rapid surveys of the history of the Continent. The demand for such work is evident. In 1699 a translation of Puffendorf's "Introduction to the History of Europe" was in its third edition. Probably at that

Period the intelligent Englishman was better acquainted with Continental history than he has been since, for, with his king, he was involved in the vortex of Continental politics. Puffendorf was followed by Kock, politician and historian, whose view of the "History of Europe" went through several English editions. I do not know whether Guizot's "Histoire de la Civilisation en Europe," much used in the last century, has ever been done into English. On the whole, perhaps, this work of the famous statesman who did so much to make history as well as to write it, would have repaid the labour of translation better than "The History of Contemporary Civilisation," by M. Seignobos. The treatment of so vast an area in so short a compass as one volume must of necessity be thin and slight, and M. Seignobos gives us rather a catalogue of constitutions than a history of civilisation. So colourless a narrative almost deserves the praise of impartiality. It might have been put together by a machine. But this does not, unfortunately, ensure perfect accuracy. The English constitution has many pitfalls for the unwary. During the period 1715 to 1760, we are told on p. 208, "the power belonged entirely to the House of Commons; the King and the Lords were little more than ornaments"; and again, speaking of the present day: "There is a hereditary Sovereign in whose name the country is governed, but who exercises no power." Both these sweeping statements are untrue, and if the following observations were accurate what an easy mind some politicians might have. "The Parliament is composed of two chambers, but the non-elective chamber (the House of Lords) has no other power but to ratify or reject the laws." The date of the second Reform Bill was 1867, not 1865 (p. 304).

The editor, who rarely makes his presence known, appears upon the scene to correct some errors in the chapter devoted to the "New World"; but is silent when the population of the British Empire is stated to be 270 millions, of which 257 millions are said to be in India, leaving a nice little balance of thirteen millions for the United Kingdom and all our Colonies (p. 371). A recent agitation would be meaningless if a statement made in p. 441 were still a fact. "As regards military strength, the French navy ranks next to that of England." Alas! it was so once, but much has happened since.

Though Constable revolutionised the art of French landscape painting, our author entirely ignores English painters, and his allusions to our poets and novelists are not always accurate. If Sir Walter Scott wrote seventy-two romances, there is a pleasure in store for some of us.

Some of these mistakes are doubtless very pardonable in the work of a French author; but an edited English translation ought to correct them.

The late Bishop Creighton discovered that "our ignorance of the last sixty years" (of European history) "is colossal." Any effort to reduce its proportions may be welcomed, and, despite many mistakes which call for correction, this last of the series of Compendiums by M. Seignobos may have its uses.

C. E. PIKE.

NEWS FROM THE CHURCHES.

Belper (Welcome Meeting).—On Sunday, March 28, the Rev. A. Leslie Smith, B.A., entered on his ministry at the Field-row Chapel, and on the following Wednesday evening a very successful welcome meeting to him and Mrs. Smith was held in the schoolroom. Mr. W. H. Clephan, of Derby, presided, and exhorted the congregation not to leave their new minister to plough a lonely furrow. Mr. William Jones extended a very cordial welcome to Mr. and Mrs. Smith on behalf of the congregation, and the Rev. J. Kertain Smith, formerly minister of the chapel, spoke on behalf of the Sunday School. Mr. J. Loving, who said that the Unitarian minister had always been received with respect in Belper, promised Mr. Smith a cordial reception from the townspeople. The Rev. J. M. Lloyd Thomas and the Rev. A. Thornhill also joined in the welcome on behalf of the North Midland Association and neighbouring ministers. Mr. Lloyd Thomas spoke with much encouragement as to the prospects of religious liberalism at the present day. Mr. Leslie Smith heartily acknowledged the welcome extended to him and his wife, and spoke of the serious purpose they must have in their religious work. He wanted to do parish work in their midst, and meant to go wherever he could without intruding. There was vocal and instrumental music during the evening, which passed off very pleasantly.

Blackpool : North Shore (Resignation).—The Rev. Robert McGee has tendered his resignation as minister of North Shore Unitarian Church, to take effect at the end of June. He will, however, supply the pulpit till the end of September.

Bolton District S.S. Union.—The Spring Conference was held at Park-lane School on Saturday, when after tea, at which some 80 persons were present, the Rev. T. P. Spedding gave a lantern lecture on "The Story of the Van Mission." The Rev. R. S. Redfern, who presided, and the Rev. J. B. Higham who proposed a vote of thanks to the lecturer, added their testimony to the great value of the Van Mission.

Clifton.—Three meetings of the "Charles Lamb" Fellowship were held at Oakfield-road during March. On the 10th an evening with Ruskin took the form of readings by the members. Some of the ladies present adversely criticised the author of "Sesame and Lilies." On March 24 Mrs. Garlick gave an evening with Tennyson, rendering a number of selections and making critical remarks upon them. On the 31st Mr. J. W. Norgrove read an excellent paper on Lewis Carroll, and gave several readings from the Wonderland stories of this author.

Harlesden.—Services have been held on four Sunday evenings in the Willesden High School, conducted, the first, by the Rev. W. Copeland Bowie, and the last three by the Rev. J. A. Pearson; missionary minister of the district Unitarian Society; the congregations averaged twenty-two. The addresses were followed with close attention, and interest has been aroused. Conferences at the close of the last two services revealed the fact that twenty-one persons desired the services to be continued; nineteen gave in their names. A further series of six services is being arranged to begin on April 18, and several London ministers will take part in them. All those who have given in names will be summoned to a committee meeting on Thursday next, April 15, to be held at the Wellington High School, at 7.15, when measures will be taken for the best and most advantageous distribution of invitations to the services. The help and presence of friends resident in the neighbourhood whose church allegiance does not demand their presence on a week-night is earnestly desired. The *Inquirer* Calendar brought out two Unitarians who had otherwise known nothing of the services. The British and Foreign Unitarian Association has provided tracts for free distribution. Help with the music has been forthcoming from Manchester, Croydon, and Highgate.

Lancaster.—About two years ago it was found necessary to undertake extensive repairs, involving an entirely new ceiling to the venerable St. Nicholas-street Chapel. The cost amounted to over £300. Towards this sum the trustees, members of the congregation, and a few friends, directly subscribed over £200. With a view to clearing off the balance, a Sale-of-Work was held on March 31, April 1 and 2, which

* "History of Contemporary Civilization." By Charles Seignobos, Doctor of Letters of the University of Paris. (T. Fisher Unwin, 5s. net.)

realised about £100. This gratifying result more than wiped out the debt. At the recent annual meeting twenty-four new subscribers were added to the roll of members.

Liverpool : Ullet-road.—The Rev. M. Watkins, who has been doing admirable work as assistant minister with the Rev. J. Collins Odgers, has received and accepted a very cordial invitation from the congregation to remain for a second year from August next.

London Laymen's Club Challenge Shield.—The third annual gymnastic competition was held at Essex Hall on Friday evening, April 2, Mr. Percy Preston, president of the club, acting as chairman. There was an enthusiastic audience, and the best feature in a most successful evening was the increase in the number of teams competing—eight, as against three and four in the previous years. The larger entry, however, made it necessary to shorten very greatly the programme of exercises for each team, and the committee will have to consider the desirability in future of holding a senior and junior competition on separate evenings. The results were as follows:—Essex Church Seniors (holders in 1907 and 1908), 547; Mansford-street Preston Club, 493; Rhyl-street and Kentish Town Juniors (B.O.B.), 470; Mansford-street Juniors (B.O.B.), 438; George's-row Seniors, 431; Rhyl-street and Kentish Town Seniors, 411; Essex Church Juniors (B.O.B.), 410; Stamford-street (B.O.B.), 366. Mr. Castellote, the judge, in responding to a hearty vote of thanks for his services, complimented the teams on the excellent work which he had seen and on the improvement noticeable in successive years. Mr. Preston presented the shield to the leader of the winning team, and announced that the Executive Council of the Boys' Own Brigade would present a gymnastic belt, in the Brigade colours, to each member of the best B.O.B. team.

London: Stepney.—At the close of the evening service on March 28, when Mr. E. Capleton terminated his four years' service, the congregation remained seated, and Mr. W. R. Marshall, addressing Mr. Capleton, said that he had been requested to offer him a present of books which had been spontaneously subscribed for by the young people of the congregation. Mr. Capleton, in gratefully accepting, said he was taken by surprise and deeply touched. His relations with the young people had always been most cordial and affectionate, and it was hard to part from them, but he was quite clear that a change was desirable.

Loughborough.—By the death of Mr. Christopher Todd on April 2 at the age of 88, this congregation loses its senior member and a loyal supporter. In early life Mr. Todd had been connected with our Yorkshire churches, his father being a member of the Freethinking Christians' Society, and a founder of the Dewsbury congregation. As long as health and strength allowed Mr. Todd was most regular in his attendance at service. His wide knowledge of books enabled him to give much help to the chapel library before the days of Public Libraries, and he found a great solace in reading in the long evening of his life. The funeral, as he wished, was quiet and simple, the Rev. W. H. Burgess officiating. The Rev. J. H. E. Haycock, a former minister, was also present.

Newport, I.W.—On Saturday last, April 3, a sale of miscellaneous articles sent in by members of the congregation took place in the schoolroom. The affair had been announced as a jumble sale. In less than two hours a total amount of over £8 had been obtained. The object of the sale was to furnish funds for repairs and painting required at the front of

the chapel. On April 5 a Young People's Social Evening was held. There was a large attendance, and the meeting was much enjoyed.

Newport (Mon.) (Resignation).—The Rev. Arthur Golland, M.A., has tendered his resignation of the pastorate, to take effect at the end of May. A resolution of the committee has been passed accepting the resignation with the utmost reluctance, placing on record their grateful appreciation of Mr. Golland's self-sacrificing work for the church, and wishing him all happiness and prosperity in his future career.

Scarborough.—The Rev. Joseph Wain, late of Trowbridge, Wilts, entered upon his new duties at Westborough Church on Sunday last. Mr. Wain preached two earnest and eloquent sermons on "The Ministry of Christ" and "Teaching and Preaching the Gospel," in the course of which he spoke of the responsibilities which he had undertaken, and his feeling that such a sense of weakness sent a man all the more to God for strength. He also outlined his conception of a minister's duty, and pleaded for the help of the congregation. In the afternoon the Sunday scholars, with the aid of friends, rendered the service of song compiled by the late Miss Marian Pritchard and Miss Amy Withall, entitled "Faithful and True" (the story of Theodore Parker's life). Mr. Wain giving the connective readings. The service of song passed off very successfully, as did the morning and evening services.

OUR CALENDAR.

SUNDAY, April 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. F. HANKINSON; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOPFORD A. BROOK, M.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Unitarian Christian Church, High-road, 11, Mr. E. R. FYSON; 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. H. RAWLINGS; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15, Rev. GEORGE CRITCHLEY, B.A.; 7, Sir ROLAND K. WILSON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
 Stratford Unitarian Church, 11, P.S.M., Mr. JAMES; 6.30, Mr. S. P. PENWARDEN.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.
 ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50 and 6.30, Rev. J. H. SMITH.
 CHELTENHAM, Bayshill Unitarian Church, St. George's-road, 11 and 7, Rev. J. F. JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, The Principal.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES GERMANY.

HAMBURG, The Church of the Liberal Faith. Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

GOOD FRIDAY.

LIVERPOOL, Ullet-road, 11, Rev. J. C. ODGERS, B.A.
 HAMPSTEAD, Rosslyn-hill, 11.15, Rev. H. GOW, B.A.
 ESSEX CHURCH, The Mall, Notting Hill Gate, 11, Rev. R. K. DAVIS, B.A.

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DEATHS.

GARDNER.—On April 2, at East-road, Selsey, near Chichester, Henrietta Dendy Gardner, aged 56.

PARRY.—On April 3, at 31, St. Alban's-avenue, Halifax, Jennie, the beloved wife of Arthur C. Parry, aged 35 years.

TODD.—On April 2, at Loughborough, Christopher Todd, aged 88.

WATKINS.—On March 30, at Cannes, Emily Skone Watkins, elder daughter of the late Samuel Colston and Sarah Daw Watkins, of Bristol. Laid to rest in the English cemetery, Cannes, on April 1.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FOURTH ANNUAL MEETING will be held at Gee Cross, Hyde, on Good Friday, April 9.

11.0 a.m.—Service in Hyde Chapel, conducted by Rev. T. P. SPEDDING, of Stockport. A collection will be made for the funds of the Association.

2.0 p.m.—Business meeting in the Chapel. Chairman: Rev. J. MOORE.

5.30 p.m.—Public meeting in the Chapel, presided over by Mr. SAMUEL ASHWORTH. Addresses dealing with Sunday School work will be delivered by Revs. E. W. SEALY, M.A., W. GRIFFITHS, Ph.D., B.D., and H. BODELL SMITH, and a collection will be taken in aid of the Barleycrofts Convalescent Home.

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On Thursday and Friday, April 15 & 16, THE YOUNG MEN'S CLUB will hold a

SALE OF WORK

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The Sale will be opened on Thursday, at 3 p.m., by Mr. JOHN HARRISON, President of the British and Foreign Unitarian Society.

Admission, 3 to 6 p.m., 1s. 6d.; 6 to 9.30 p.m., 6d.

Music afternoon and evening, entertainments from 7.30 p.m., competitions, art gallery, etc.

Contributions in money or goods gladly welcomed by the Secretaries, Bazaar Committee, at the Chapel, Stamford-street, London, S.E.

National Conference

OF
Unitarian, Liberal Christian, Free
Christian, Presbyterian, and other Non-
Subscribing or Kindred Congregations.

TRIENNIAL MEETINGS AT BOLTON,

April 20-23, 1909.

NOTE.—All the gatherings will be held in the Town Hall, except where otherwise stated.

MONDAY EVENING, APRIL 19.

Annual Meeting of the National Conference Guilds' Union will be held at Bank Street Chapel.

4.30 p.m. Council Meeting.

5.15 p.m. Annual Business Meeting.

6.0 p.m. Tea in the Schoolroom.

7.30 p.m. Young People's Rally, in the Chapel. Chairman: Rev. John Ellis. Short Addresses by Rev. Dr. Samuel A. Eliot (Boston, U.S.A.), Miss Minnie Twist, Rev. Neander Anderton, B.A., and Mr. Leonard Short.

TUESDAY.

12.30 p.m. Meeting of Ministers' Pension and Insurance Fund, at Bank Street.

3.30 p.m. Annual Meeting of National Conference Social Service Union at Bank Street.

3.30—4.30 p.m. Afternoon Tea.

4.0 p.m. Reception by the President.

4.30 p.m. Business Meeting (First part).

7.30 p.m. Service conducted by Rev. H. D. Roberts. Preacher: Rev. P. H. Wicksteed, M.A.

A Collection will be made in aid of the Funds of the Conference.

WEDNESDAY.

9.30 a.m. Communion Service in Bank street Chapel, conducted by Revs. Charles Hargrove, M.A., and H. J. Rossington, M.A., B.D.

10.30 a.m. Address by the President of the Conference, Rev. Jos. Wood.

11.30 a.m. Conference. Chairman: Rev. Dr. J. E. Carpenter. Subject, "The Problem of Evil." Address by Prof. Dr. Henry Jones (Glasgow University). Discussion opened by Mr. W. R. Boyce Gibson, M.A., and Rev. Dr. Mellone.

2.30 p.m. Continuation of Business Meeting, in the Maudsley Street Congregationalist Chapel, at which the amended Resolution of the President and the Rev. C. J. Street, M.A., LL.B., will be brought forward.

7.30—10.0 p.m. Conversazione. Tickets, 1/- each until April 20; afterwards 2/-. Tickets will be reserved for persons who send remittance to Mr. Percy Taylor, B.A., J.P., Newstead, Heaton, Bolton.

THURSDAY.

9.30 a.m. Service conducted by Rev. N. Anderton, B.A., with Sermon by Rev. Dr. Eliot, President of the American Unitarian Association.

11.0 a.m. Conference. Chairman: Mr. Henry Woolcott Thompson. Subject: "The wider meaning of Modernism." Papers by Revs. J. M. Lloyd Thomas and J. W. Austin, M.A. Discussion opened by Revs. W. G. Tarrant, B.A., and W. L. Schroeder, M.A.

2.30 p.m. Conference. Chairman: Sir John Brunner, Bart., M.P. Subject: "Reform of the Poor Law." Papers by Mrs. Bernard Bosanquet (Member of the Royal Commission on the Poor Law), and Rev. Percy Dearmer, M.A. Discussion opened by Mrs. Wm. Haslam and Rev. F. H. Jones, B.A.

7.30 p.m. Public Meeting. Chairman: Mr. T. H. Winder, J.P. Speakers: Revs. Jos. Wood, Dr. Carpenter, Chas. Peach, Matthew R. Scott, J. H. Weatherall, M.A., and Mr. Richard D. Holt, M.P.

FRIDAY.

9.30 a.m. Devotional Service of Consecration, conducted by Revs. Wm. Whitaker, B.A., and Herbert McLachlan, M.A., B.D.

10.15 a.m. Conference. Chairman: Sir William B. Bowring, Bart. Subject: "Our Congregations." (a) Their Worship, by Rev. F. K. Freeston; (b) Their Membership and Internal Organisation, by Rev. James Harwood, B.A. Discussion opened by Messrs. Hy. P. Greg, M.A., W. Byng Kenrick, and C. Sydney Jones, M.A.

12.30 p.m. Address (without discussion) by Rev. Dr. J. E. Odgers (Oxford), on "The Ministry as a Vocation."

MR. T. FLETCHER ROBINSON (Manchester) has given notice that he will move that the following changes be made in the Rules:

1. In Rule 2 (b) to alter the words "One delegate" to "Two delegates."
2. Rule 6 (a) to read "One representative chosen by each of the Societies enumerated in Rule 7, so that, however, when the representative for one Triennial term is a Layman, his successor must be a Minister, and vice versa."
3. In Rule 6 (b) for "Twelve persons" to substitute, "Fifteen persons, of whom at least nine must be Lay members."
4. In Rule 6 (c) after the words "six persons" to add "of whom at least three must be Lay members," and after the words "clauses (a) and (b)" to add the words, "except that when there shall be a majority of Ministers on the Committee, additional Lay members, not being more than six, may also be elected by co-optation by those elected under clause (b)." Nominations by Congregations and Societies of persons to serve on the Committee must reach me not later than first post on April 13th.

Notices of Resolutions proposed to be moved at the Business Meeting must reach me not later than first post on April 17th.

JAMES HARWOOD,
Secretary.

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